

# LOGOS

"Arise shine, thy Light has come."

SPIRIT

RULES.

SCIENCE

INTERPRETS.

VOL. I.

CHICAGO, OCTOBER, 1888.

No. 1.

## PRELUDE.

The morning light of Science shines  
On all the old prophetic lines;  
It breaks the mystic seals of old,  
We read their symbols manifold;  
For modern Science holds the keys  
Of Nature's threefold mysteries.  
The measuring reed of Hebrew seer,  
The Branch of Israel's House is here;  
That Law within the human mind  
Which all the sages sought to find;  
That Sun, whose twelvefold rays shall bless  
The endless reign of righteousness.

## OUR PURPOSE AND STANDARD.

The redemption of man must save his body as well as his soul. It must secure universal wisdom, virtue and happiness. The world will be redeemed through the teaching and the establishment of a new and perfect system of life and government, based on a scientific analysis of the entire nature and faculties of man. The full plan and laws of this system have been discovered, and we are working to establish it in the earth. Its glories will surpass all of the ancient promises.

## LOGOS.

Logos means Reason.—*Maudsley.*

The word Logos has two meanings—"Reason and Speech."

Philo calls speech "Uttered Reason," and reason, "Immanent Speech."—*Canon Farrar.*

Max Muller, the most distinguished linguist of our day, says: "Logos, that is Reason, literally, 'gathering,' a word which most rightly and naturally expresses in Greek both *speech* and *reason*. Logos is derived from *LEGERE*, which, like the Latin, *LEGERE*, means, originally, To GATHER. This is the root of Religion. The Latin *Intelligo*, from the same root, expresses still more graphically the interlacing of the general and the single. But Logos, in the sense of word, means likewise a gathering, for every word represents the gathering of the single under the general."

## UNIVERSAL REPUBLIC.

SIVARTHA.

The voice of science and the voice of inspiration unite in proclaiming the exalted social destiny of man. But in what noble forms shall we mould the institutions of that new and coming age? We need more than simply to know that there is a good time coming. And the science of man alone can give us a practical guide, with exactness of plan and clearness of detail.

The history of man records a vast growth through successive phases. Science is now able to show us in advance what the coming phase will be.

The growth of civilization has been a constant attempt to organize institutions which should better provide for the collective or societary wants of man.

In this form of government each society has twelve departments. We provide one of Art, because man has a group of artistic faculties, with wants to satisfy. We have one of Letters, because man's organs of memory require books, schools and public records. Without these the



organs of memory could not be supplied with the knowledge which we all require to use. If the organs of memory had no existence in the mind, then we would have no power to store up knowledge, and these institutions would be of no service to us. And the want itself could not exist in society. There would be nothing to make us conscious of its existence.

We have a department of Science to provide for the discovery and application of universal laws. That of Culture secures the systematic instruction and training of all the faculties. That of Rulership provides for free government, elected leaders, and the gratification of every normal ambition. And so throughout each department of society. It will supply those collective wants which arise from a group of faculties.

All past experience has proved to us that these wants cannot be supplied except through the concerted action of men. This concert of action constitutes organic society. It is therefore true that society as a whole, has as many classes of wants as there are groups of faculties in the human mind. If the social structure covers these, it is broad enough for the human race. This is the eternal and complete standard.

It may be thought that some faculties are an exception to this law, and that their action can be satisfied without social or concerted action. Take the organ of appetite. I may eat without help from others. But to cultivate food there must be a group of persons on a farm, and there must be organized companies to

transport food from one part of the country to another.

If we look at the duties of any officer in society, and inquire why these duties exist, we shall find that men were conscious of some real or supposed want, and that this officer was chosen to lead them in getting or in using the means for its gratification. The officers of society are its organs, the common instruments through which its actions are accomplished. The Secretary represents the organ of Memory, and leads in supplying the wants which arise from this faculty; the Treasurer represents the organ and function of Economy; the Justice is intended to represent the organ of Integrity; the President, Chief, or Chairman, represents the front brain center. The back center is not represented in civilism. All the faculties use these centers as their pivots of action. This method of representing wants and faculties by officers is a perfectly natural one. For all action in nature takes place around centers, from the forming crystal to revolving worlds, from the family group to the great movements of nations.

The organs of each group are threefold. Thus in the group of Letters, the organ of Attention leads us to observe facts and occurrences, and Memory retains these. Language is the third or assistant organ of this group, and this stores up the facts in words and books for future use. Hence in each department of society we have two leading officers and one assistant. (In the table of departments the assistants are shown by italics, and the others by capitals.)



## Departments of Society.

Centers—PRESIDENT and PRESIDESS.

Assistant.—MARSHAL.

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<b>Culture.</b> RECEIVER, Amity. CULTIST, Reform. <i>Dramatist,</i> Manners.	<b>Religion.</b> PASTOR, Worship. MINISTER, Interchanges. <i>Courier,</i> Messages.	<b>Rulership.</b> RULER. Leaders. ELECTOR, Elections. <i>Ensign,</i> Displays.
<b>Science.</b> SCIENTIST, Laws. SEERESS, Esthetics. <i>Artizan,</i> Inventions.	<b>Marriage.</b> RITEMAN, Rites. MATRON, Heredity. <i>Waiter,</i> Luxuries.	<b>Labor.</b> JUSTICE, Judgment. ORGANIZER, Utility. <i>Watchman,</i> Environs.
<b>Letters.</b> RECORDER, Records. CURATOR, Publication. <i>Musician,</i> Literature.	<b>Familism.</b> INSTRUCTOR, Schools. GUARDIAN, Amusements. <i>Server,</i> Service.	<b>Wealth.</b> FOREMAN, Factories. TREASURER, Economics. <i>Keeper,</i> Stores.
<b>Art.</b> DESIGNER, Graphics. COSTUMIST, Costume. <i>Furnisher,</i> Furnishing.	<b>Home.</b> PURVEYOR, Foods. MISTRESS, Housework. <i>Sanatist,</i> Sanitation.	<b>Commerce.</b> ENGINEER, Roads. MERCHANT, Distribution. <i>Tillman,</i> Fertility.

Man and woman are mental and physical complements of each other. One mental faculty in each group dominates or rules in the character of man, and the other leading faculty of that group rules in woman. The front brain center is masculine, and the back one is feminine. One is positive, and the other is receptive. The offices and employments in Messianism are assigned to the two sexes on the basis of this difference. The first officer in each group is a man, and the second is a woman. The sexes are thus everywhere equal in rank; they go together into all the departments, and each has duties and employments in harmony with its natural adaptations. While woman thus takes an equal part in the government and conduct of society, she does not become less womanly, nor does man become less

manly, in development and character. This is the external side of marriage.

The Band, the Town, County, State and Nation have each the same number and kind of wants. They differ only in the extent of territory covered by these wants, and in the amount of details which they involve. For example, the need of a road is the same kind of a want and requires the same kind of skill, whether it reaches across a town or extends through the nation. Hence all these Orders—the Band, Town, County, State and Nation—must have the same constitution, with the same number of departments and officers. For convenience we change the names of the two central officers in these Orders. All the rest remain the same. Thus:

The central officers of a Band are called Director and Directess; in the town they are Mayor and Mayoress; in the county they are Count and Countess; in the state, Governor and Governess; and in the nation, President and Presidess.

As each organ of the brain governs and acts in responsive sympathy with a specific part of the body, therefore these officers represent both the physical and the mental wants of man.

A groupate or tribe, when full, contains from twelve to thirty-six members, besides the children. Twelve groupates form a complete society or Band of Messians, which thus contains from one hundred and forty-four to five hundred members. Twelve bands form a town; thirty-six towns a county; one hundred and forty-four counties form a state, and thirty-six or more states form a nation.



In the growth of society, like that of a person, the less complex forms come first, and then those which are more and more complex in structure. Following this great law of growth, it is most necessary to have the full complement of twelve groupates and twenty-six officers in order to commence a Band of Messians. Any persons who choose may unite and form a Band, with only the following seven officers—a Director, Directress, Marshal, Recorder, Curator, Foreman and Treasurer. They sign the agreement or covenant given at the end of the Book of Life.

Many Bands of Messians will be formed for the preparatory work of mental culture, of learning the methods of the new life, and of spreading a knowledge of these new truths among the people.

As all human beings, of either sex and of all races, have the same number and kind of faculties, therefore all have the same classes of rights, and are adapted to the same great forms of government and social life.

Let us now inquire how nearly the past and the present institutions of society have approached to this perfect model. In a disconnected way they have represented the lower half of the brain, that below the major axis. These faculties man possesses in common with many of the lower animals. The higher faculties, the celestial side of man, has been left a fearful blank in all the institutions of civilism. The writer spent a year and a half in making a critical examination of the duties of all the officers in those institutions, both past and present. It is forever impossible to

make these lower faculties do the true work of the higher ones. They may assume the name, as Christianity assumed the name of religion, while it utterly failed to establish the unity of mankind with itself and with the spiritual government of the universe. Nature lifts man above the brute, by giving him a higher brain than the brute possesses. If we would lift society above the selfishness, the beastly tendencies that everywhere prevail, then we must organize and represent the higher faculties of the brain in our institutions. In this way alone can we secure the universal and permanent sway of truth, justice and human unity.

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#### SCIENCE OF PERSONALITY.

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ADASHA.

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It is an historical fact which no one can ignore, that a Being revealed Himself under a certain title and name, God and Yehovah, and claimed for Himself certain attributes. He declared Himself to be the Ruler of the Universe, but He never said or implied that He was Infinite. The philosophers have made a definition and attached to it *the same name*, but have given this God of their invention, self-contradictory attributes, and entirely different ones from those which Yehovah has claimed. Then they declare, as a sequence, that such a Being cannot exist as a person, which is indeed true. But their position is unfair and dishonest. They had no right to wrest the name of a Being already known, in both person and character, in history, and apply to it a fiction of their own in-



vention. The definition which the philosophers have made, is a self-evident untruth. No human intellect ever did or ever can make it consistent with itself. With this definition they start out, and, finding no Being to whom it can apply, they say "there is no God."

The truth in the matter is far more satisfactory. It is grandly inspiring to realize that our own character is of such quality that we may have definite relationship with the most exalted individuals in the universe. But it is the sublimity of human conception that we are, or may be, of sufficient value to engage the personal attention, and be assured of the personal interest and love of the Supreme Rulers. This is the true state of the case, for the sympathy between Yehovah and ourselves is direct and natural, because he has the same faculties and attributes that we have. We must gain a knowledge of the nature of God by a study of the nature of man, before we can apprehend our relation to Him. But until the late discoveries in this field of science were made, we had no definite knowledge of our natures any more than we have of that of Yehovah.

Woman has a distinct organization, essentially different from, but counterpartial to that of man. The upreaching consciousness of woman, when her spiritual senses are fully awakened, will find her own distinct feminine nature, functions and faculties, eternally embodied within an organism precisely similar to her own. *A perfect type of woman exists eternally.* The upreaching consciousness of man, in the new spiritual

awakening, will find his own distinct masculine nature, faculties and functions, embodied within an organism precisely similar to his own. A perfect type of man exists eternally. These two distinct, but counterpartial types, form the God-Head.

The name or *title* God (Elohim), and His name Yehovah, as He declared it to Moses and subsequently to the prophets, are plural words, representing the divine typical man and typical woman, under one common name, the same as the word *man* represents both man and woman in human life. Yehovah embodies in Himself the same laws and forces which exists in man; the same powers, faculties, attributes, and He is of the same shape or form.

From him, as from all spiritual beings, including man, emanates spiritual force. But this force or spirit is not the *person* of Yehovah, any more than the force or spirit power which I send to you, and which you are conscious of receiving is *me*.

This force, influence, spirit power, or whatever other name is applied to it, emanates from one person and unifies itself with the same power within another person. Only in this way do we become "one" with God or man. In no sense is the individual or person lost. The separate individuality of two persons—a male and a female who existed eternally under the name Yehovah, is certainly not less distinct and separate than that of two human beings. Every human being has the germ of every faculty possible to man or God, but in different combination and degree of development. *A certain combina-*



tion of faculties distinguishes the individual. This is so plainly true that it immediately commends itself to the reader.

#### SIGNS OF THE DAWN.

If Providence is about to send into the churches a creed born anew of the spirit of truth, which shall inherit the part, and also be the heir of modern knowledge, and prove equal to present responsibilities of thought, then surely the church of the living God should be ready to receive it and ordain it with its authority for the work to which it shall be called.—*Rev. Newman Smythe, D. D.*

"I hear men speak continually of going to a better world, rather than of its coming to them. But in that prayer, which they have straight from the lips of the light of the world, there is not anything about going to another world; only of another government coming into this, which will constitute it a world; indeed, a new heaven and a new earth. Thy Kingdom come; Thy will be done on earth as it is in Heaven."—*Ruskin.*

Where is England standing to-day? If the men of sober sense and conservative thought, with whom I have already conversed since I arrived in England, are to be believed, the English people are likely to see before the nineteenth century has been rolled up and shelved in the library of time a revolution as radical and a reign of terror as universal and overwhelming as ushered in the birth of the Republic in France.

These are strong words, but not stronger than the subject warrants, and another day some facts undenia-

ble and cogent shall be adduced in their support.—*London Letter to Pittsburg Dispatch.*

#### SALEMA.

SIVARTHA.

Salema's walls of pearl and gold,  
Grand as the prophets saw of old,  
Burst full upon our waiting eyes  
With all their beauty of surprise.  
In choral groups glad toilers yield  
Their strength from each rich harvest field,  
Immortal fruits their trees bestow;  
Immortal streams forever flow.  
Celestial light crowns all its domes;  
With precious stones are built these homes.  
Twelve angels guard the pearly gates,  
Where each full-gathered tribe awaits.  
The Prince of Life now walks with men.  
The angels bring their gifts again.  
Love breathes its fragrance everywhere;  
Earth blooms anew as Eden fair.

#### THE NEW ERA.

E. R. KNOWLES, PH. D.

O New Jerusalem! thy song  
Swells into chorus sweet and strong,  
Preceding, with its solemn mirth,  
The Second Advent o'er the earth.  
See Truth, the mighty Victor, rise!  
Whilst old tradition, struggling, dies;  
The voice of Truth the silence breaks,  
And every mind from death awakes.  
Base error now gives up the prey  
Its greedy jaws had snatched away;  
And multitudes, from bondage free,  
Through Science march to victory.

#### LOVE'S LABOR.

BY M. C. SPRAGUE.

I've only been thinking, if God made the earth—  
Made it—all finished—in six simple days,  
'Tis Mother God—must be—who fills it with mirth,  
And clothes it so many most beautiful ways.  
With spindle she spins and with shuttle she weaves,  
Till finest mesh'd textile in tender light glints;  
She cuts out the patterns for mosses and leaves,  
And dyes vari-shadings with subtlest tints.  
Her fair magic finger adorns the wide world;  
O'er the fair frigid zone gay aurora rays glow.  
O'er broad-breasted ocean the blue is unfurled;  
Over gray, heated plains the mirage is hung low.  
Nor atom of matter, or breath of the soul,  
But some day will sparkle in purest attire;  
Some morning from out all this love-embossed roll  
Some fashion be wove for the finest desire.  
—*Inter-Ocean.*



### THE JEW AND PALESTINE.

DISAPPOINTED HOPES—A CRUEL ORDINANCE—THE TURK IN THE WAY.

One of the prominent facts brought out in connection with the Jewish persecution in Russia, is the renewed interest which has been made to centre in the land of Palestine. For the last 1,900 years the Jews have been a people without a country—strangers in strange lands; but during that entire period the belief has been general and almost unquestioned that they should return in force and occupy the land of their fathers. Circumstances have not hitherto favored that return, but recent events have certainly compelled attention to the subject. Mr. Lawrence Oliphant, who of late years has personally visited and carefully studied the Syrian Peninsula, has strongly advocated the propriety of colonizing the entire region with Jews. His views are enthusiastically received by many Hebrews, and since the commencement of the persecutions in Russia there did seem a likelihood of such colonization taking place on a large scale. But the Sultan has set his face resolutely against it, and what for a time seemed to promise an early fulfillment of Scripture prophecy suddenly came to naught.

\* \* \* \* \*

It is very evident that in this case the Turk is very seriously in the way. But the problem is a very difficult one—how he is to be gotten out of the way. That Palestine should not be closed against the Jews men everywhere are very much agreed, and that sooner or later they will again people and control the

land of their fathers there are few indeed who entertain any doubts. The Turk may riot while he can, but destiny is stronger than the Turk, and the inevitable must come. The secret of the Sultan's objection to the Jew settling in Palestine is the fear that it might become a distinctly Jewish principality. The Jew is already somewhat of a power in his own land. Within the last six or seven years the number of Jewish inhabitants of the four sacred cities—Jerusalem, Hebron, Tiberias, and Safed (in Galilee)—has very considerably increased. In Jerusalem alone the population has risen from 20,000 to 30,000 souls, the main part of the newcomers being Jews.

In the final settlement of the Eastern question, Palestine and the Jews will form no unimportant part of the general problem. In the meantime something should be done. In a recent number of *Blackwood's Magazine* Mr. Oliphant argues against the establishment of a Christian government, because it would be an injustice to the Moslem population, who constitute the majority, and because its tendency would be to place the whole region under the influence of Russia. The power of the Turk, however, he thinks, should be qualified. "The system of control which Lord Beaconsfield's Cabinet were anxious to establish in the Sultan's dominions, was not only well considered and well fitted to the wants of the country, but has been historically proved to be successful in the Crusading Courts, now forgotten by all but the archæologist, through which the Moslems of Syria and Asia Minor were wisely governed and remained



contentedly submissive to the Kings of Jerusalem and the Princes of Antioch.

"Under such control, governed according to Moslem law, with Christian sects tolerated fairly, but not unfairly protected; with Jewish enterprise encouraged, but not allowed to tyrannize over the peasantry; with European capital pouring into the country, secure of a fair and handsome interest; with roads, railways, lines of telegraph, aqueducts, and reservoirs spreading over the country, Syria would soon become one of the richest and most remunerative provinces in Asia. Such we may hope she is still destined to prove, though not, perhaps, under Turkish rule. Her hills may become covered with vines, her plains with corn, her gardens with figs, olives, mulberries, and every species of fruit and vegetable—an agricultural prosperity not inferior to that of the best times of Jewish independence. There is no curse on her soil but the curse of man—the tyranny which crushes hope and life out of her peasantry. Remove this tyranny, by either an autonomy or a transfer of the seat of Government from Constantinople to Cairo, and the Syrian question would soon settle itself, without the necessity of bloodshed. Russian intrigue would receive a severe check on the shores of the Mediterranean, and an industrious and docile people would be made happy." The better time will come, and the forcible exclusion of the Jews from the country will not hinder the final consummation.—*New York Herald*.

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Subscribe for the Logos.

### THE NEW NAME.

WATCHMAN.

Logos is a Greek word, yet its meaning is full and interesting. Its import flows into the tenets and practical life of all religionists and reformers. Robert Young, LL. D., one of the most profound scholars in ancient, and in biblical lore, gives twenty-five significations to the word Logos. Among these we find, Doctrine; Tidings; Reason; Preaching; Word; Mouth; Speaking, etc.

From the meaning of these words, it is readily seen that the term is entitled to respectful and scientific consideration. Looking at these meanings, we see why the translators rendered it "Word" in the first chapter of John. We can also see why Cristian theology has allied it to the Sacred Name or the Highest. In the thought that the Logos, *i. e.*, the Word "was made flesh and dwelt among us," it has, by Christians, been regarded as the Son, or Christ. It cannot however be restricted to mean the doctrines, doings or cause of any one personage, for its meaning is very general. It seems a very appropriate term to use in a system of general interest, for it also signifies authority. While then Logos means the Word, doctrine, etc., it also means the teaching of Reason rather than of faith, and hence a modern and very proper meaning is Science.

The term Logos represents Science, the rational and reasonable as against mere faith, the ideal and the irrational. This age is demanding reason, something that can be known and tangible; enjoyed, and realized here, instead of conjecture, faith, assumption or a dim ideal imagination.



## LOGOS.

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## EDITORIAL.

## SALUTATORY.

IN THE NAME OF YEHOVAH, THE  
GOD OF ISRAEL, Greeting:

To do His will, and by His power to set forth the laws and principles of the Kingdom of God, as discovered by the methods of science, we issue this publication. Also to manifest the truth of ancient prophecy in regard to the restoration of the land of Palestine, the re-building of Jerusalem, and the establishment there of the new Divine Government.

It is also our intention through this means of communication to gather those who desire to go up to Mt. Zion and labor for the accomplishment of this purpose.

The cycles are complete; the fullness of time has come. All things are now ready. A scientific form of Government having its basis in the nature of man, and fulfilling all the needs of his mental, spiritual and physical constitution is fully elaborated and stated. The plans for our cities, our houses, the order of our homes, our methods of education, and the organization of our industries. Indeed all that is needed to form a great and complete system of life and government is now ready for acceptance,

and to be put into practical operation as soon as understood and accepted by the people.

This land of ancient promise, is now open for us to occupy. It has a territory of 60,000 square miles, or the size of the New England States. It presents every variety of surface and scenery; from the fertile plains and temperate "hill country" of Central Palestine, to the snow-clad mountains of Lebanon in the north.

The fertility of Palestine is so great that it can easily sustain several millions of people. Heavy crops of wheat, maize and other grains are produced on the plains of Shefela. Oranges, figs, dates and bananas grow abundantly in Surani. Grapes, olives, melons, apples and berries flourish in all parts.

The hopes of the world center in Palestine, and in the fulfillment of prophecy applying there.

We know the precise means of identifying each of the "Twelve Tribes." Yehovah Himself, has promised that all these "lost tribes," shall be thus gathered and restored; and that a multitude of other people shall go with them. Read these promises in Ezekiel, XXXVII Chap., 15th to the 26th verses; the II and XI of Isaiah entire, and one hundred other passages which we may quote at other times.

The people now there, are all expecting some great change of this kind. They are ready to welcome it with heart and hand. *Here* is the first opportunity for us to form a new nation with new institutions, on the basis of universal justice, love and wisdom. All other nations are, in a general way, satisfied with their



present institutions, and are not ready to incorporate any new principles in their governments; to say nothing of making an entire change.

This land has fulfilled the curse of the broken laws of Yehovah. And "the time to favor Zion, yea the set time has come." She shall arise from her desolate condition, and put on the beautiful garments of Salvation, for again shall go forth the cry within her borders, as in ancient days: "The Kingdom of God is at hand, the Kingdom of God is at hand." But this time the Kingdom with its completeness of form, and the perfection of its institutions, will triumph over the united opposition of the entire world.

"A nation shall be born to God in a day." That is now possible, and that is the divine promise. The New Jerusalem, builded by human hands, under the personal influence and superintendence of Yehovah, will far surpass in material and spiritual beauty the highest conceptions of Christian or Jew. Its complete plan is now in our hands. Under a system of Government, chosen by the people of the land, the independence and protection of Palestine, as a nation, will be guaranteed by the great European powers. This system will be offered to them, and we have confidence in the triumph of its living principles.

#### THE IMMANENT CHANGE.

Palestine is to-day in the hands of the Turk. But the rapid March of events in the Orient will culminate in destroying his deadly power in that land. England will naturally become its protector. She will make it an independent country,

free to choose its own form of government.

Palestine will be a center of operations in the coming struggle in the East. The Czar of Russia seeks to be re-crowned at Jerusalem, as the Savior of the whole world—a title which he even now assumes. The Pope has the same ambition. The world is already entering the time of confusion which always accompanies the lapping of ages.

During the dissolution of the old order of things, the new is preparing for its own advent. We work in harmony with a great natural law.

#### SITUATION.

Palestine is situated on the great highway of the nations; in the triangle that connects Europe, Asia and Africa. Good authorities on Palestine may be found in the "Land and Book," by William Thompson, D.D., three vols.; "Tent Work in Palestine," an official survey by Conder, two vols., and "Our New Protectorate," by McCoan, two vols. A cheaper, yet reliable book, is "Twenty-one Years Work," by Conder and others.

#### INDUSTRIES.

In its far-reaching results, the movement now commencing is the most important ever known to history. All forms of industry will be required, and skillful artisans of every trade; teachers, scientists, engineers, agriculturists and artists are equally needed. We do not expect miracles in our behalf, neither do we proceed in our own strength, but we do expect the constant help and co-operation of Yehovah and all the Heavenly hosts, who are now surrounding the earth, as never be-



fore since the formation of the nation of Israel under Moses. We move according to His fixed plan and purpose, according to the laws which govern in nature. All things begin with a seeming insignificance, but when the inception contains the form and potency of completeness, organization will result; so with the Kingdom. As he of other days said, "like a grain of mustard seed," so with this work, and already its branches are reaching out towards all lands.

#### DOCTRINES.

In these columns we shall discuss all questions which relate to human life in all its various forms—governmental, social, industrial and religious—each in its own time and place, and from a scientific standpoint.

The divine standard will be set up to which the nations will gather; for its basis is in the everlasting foundations of eternal truth and Divine law.

We shall affirm that God is a person, or persons—for there are two persons in the God-head—a male and a female.

We affirm that man is a spirit, and teach the laws of his spiritual nature.

We seek to destroy the "covenant with death," by teaching the laws of life.

#### EDITORIAL NOTES.

DEAR FRIEND, we want to become acquainted with you. We want to take you into our confidence, and make you each and all personal friends. We have begun this publication, in order to promulgate the principles of the divine system of life. We need your moral and financial support.

We expect to make this publication do a needed and noble work. We earnestly request our patrons to accompany their subscriptions in every instance with the cash.

The establishment of a special organ for the advocacy of these new truths, had not been considered as practical by us until recently, but a combination of circumstances pressed us toward it irresistibly. When we consider our own deficiencies and the obstacles in the way, we shrink, lest we may have begun prematurely, or undertaken a task beyond our power to accomplish. But we have absolute faith in the living power of these truths, and know that Jehovah and the hosts belonging to the celestial realm, are interested in their reception by the world. Should we progress slowly, our faith will not falter, nor our efforts cease. Our life is devoted to the advocacy and practical establishment of these principles and laws. We shall neither fail nor be discouraged until these purposes are accomplished, for we have the covenant, and we speak the law of Yehovah.

We invite correspondence from our friends, and those who are interested in this work, in order to form bands, according to a formula laid down in the "Book of Life:" which formula we shall furnish. This is a necessary work of preparation.

Please send stamp with all communications that need answering.

Should any reader infer after perusing the selected article, "The Jew and Palestine," that our movement means that it is the Jew only, or



chiefly, that will engage in this work or will go to Palestine, we will be misunderstood. We hold that the larger portion of those who will engage in this work, are not of the Hebrew race direct.

The friends of this new movement can aid it and the official organ by obtaining subscribers. It was intended to make it 50 cents a year, but the company saw it wise to fix the price at 75 cents. In this first issue there are about 1,000 copies to be given away, still to meet postage and part of the expenses, we will ask all to send a two cent stamp for each copy, but order as many as you choose at this rate and give them out. Order the "Book of Life" and the "Charts of Life" of Logos Publishing Company.

#### FOUNDATIONS OF MESSIANISM.

1st. DEPARTMENTS. Society is an image of man, a product of all his faculties. Its Institutions are formed to supply his Collective Wants. Its twelve departments, with their officers, must represent all parts of his nature.

2nd. PROPHECIES. The Ancient Nation of Israel, with its twelve Tribes and Princes, was the great historic Type, and this System of Life is the completion. It fulfills the Messianic prophecies of all nations.

3rd. TWELVE GROUPS. The members of each Band in society are placed in twelve groups, according to their characters, their attractions, and their capacities.

4th. MARRIAGE. The Equality of man and woman is secured by pairing them in all offices and employments.

5th. AUTHORITY. The true laws of Society, or government, are within the nature of man. Inspiration may reveal their symbols, but Science alone can interpret them and show their application.

6th. UNITY. The wants of a Band, Town, County, State and Nation, are alike in kind, and they must all have the same constitution. They are united through conventions.

7th. ELECTIONS. All officers must be elected, or deposed, by a free vote of those they are to lead. Each law must be submitted to the people for their approval or rejection.

8th. RELIGION. The groups of society must act in responsive harmony, according to the mental laws. The good of each must be secured through the good of all. The Human is an image of the Divine Being, and both are governed by the same inherent laws. The aim of religion is the reign of universal truth, peace, and justice.

9th. INDUSTRY. All members must be secured by constant employment, and the full results of their labor, or of its equivalent.

10th. OWNERSHIP. Their must be common ownership for all things used in common by two or more persons, such as Buildings, Lands, Highways and Machinery.

11th. EDUCATION. The system of Education must secure the systematic and daily culture of each group of mental faculties, through appropriate studies, plays and labors.

12th. DWELLINGS. There must be unitary dwellings, systematic earth-culture, and sanitary conditions for all societies.

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